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ANNUAL REPORT

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SMITHSONIAN INSTITUTION,

SHOWING

THE OPERATIONS, EXPENDITURES, AND CONDITION
OF THE INSTITUTION

FOR THE

YEAR ENDING JUNE 30, 1897.

REPORT

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TE PITO TE HENUA,

KNOWN AS RAPA NUI; COMMONLY CALLED EASTER ISLAND, SOUTH PACIFIC OCEAN.

Latitude 27° 10′ S., Longitude 109° 26′ W.

BY

GEORGE H. COOKE,
Surgeon, United States Navy.

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TE PITO' TE HENUA, KNOWN AS RAPA NUI; COMMONLY CALLED EASTER ISLAND, SOUTH PACIFIC OCEAN. LATITUDE 27° 10′ S.; LONGITUDE 109° 26′ W.

By George H. Cooke,
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INTRODUCTION.

The U. S. S. *Mohican* sailed from the port of Callao, Peru, March 6, 1868, under orders for a protracted cruise, on special duty, among the islands of the South Pacific, with instructions, on her return passage to the South American coast, to call at Easter Island, make certain investigations desired by the Smithsonian Institution, and especially to bring away one of the colossal stone images to be found upon the island.

After a passage of thirty-two days the Marquesas group was reached, but the authorities, wishing to impose quarantine upon the ship, a stay of a few hours only was made, and we pushed on to the island of Rairoa, in the Tuamotu, or Low Archipelago. From thence the ship visited, at various times, and in some instances repeatedly, the Society Islands, the Samoan Group, the Tonga Group, the Fiji Islands, and New Zealand, and took her final departure from Tahiti for Easter Island and the South American coast November 16, dropping anchor in Hanga Roa Bay, west coast Rapa Nui, December 18.

The stone image, stone crown, and stone head, for the Smithsonian Institution, having been successfully transported over the island to the beach and thence transferred on board, the ship sailed on the last day of the year for Valparaiso, Chile, arriving at the latter port January 14, 1887, having performed the duty assigned her, in which all on board took the liveliest interest.

The writer has confined himself, as strictly as circumstances would admit, to the line of investigation assigned him, in order that there might not be a needless repetition in the reports of the several officers concerned in the work.

In the preparation and collation of the glossary the writer has been ably assisted by Lieut. William E. Safford, U. S. N.

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EXPEDITION AROUND THE COAST LINE.

114 The investigations upon which this report is based cover a period of twelve days, from December 10 to December 30, 1886, inclusive, and were conducted in association with two other officers (the paymaster and the navigator) of the ship, to whom, as to the writer, special duties, predicated upon the information desired by the Smithsonian Institution, were assigned, respectively.

123 The *Mohican* anchored in the roadstead of the Hanga Roa, Rapa Nui, in the forenoon of Saturday, December 18, and on the morning of the 19th the writer proceeded ashore and immediately began his duties. On that day the crater of Rana Kao was visited and a general inspection was made of the stone huts, the painted slabs in their interior, the sculptured rocks, etc., and of the crater itself, in the immediate vicinity of which these objects of interest are located. At 3 o'clock p. m. the party returned to the house of Mr. John Brander, near the base of the volcano, from which we had taken our departure in the morning, and toward evening, mounting a wagon, were driven to the residence of Mr. Alexander P. Salmon at Vaihu, distant 5 miles, on the southeast coast of the island and formerly a Catholic mission.

At an early hour on Monday morning, December 20, we were driven back to the house of Mr. Brander, obtaining a view of the Obsidian Mountain as we skirted its base, and shortly after ascended Rana Kao, accompanied by a detail of men from the ship, with the necessary implements and instruments for making excavations and surveying. Private Anton Ayasse, of the marine guard of the ship, a clever draftsman, also accompanied the party for the purpose of making sketches of objects of interest.

The entire day was passed upon the mountain and a large amount of work performed, in the way of exploring the stone houses, inspecting the sculptured rocks in the vicinity, excavating, etc. Toward evening the descent was made and the night was passed at the house of Mr. Brander with somewhat more of comfort than had attended the previous one.

On the following morning, Tuesday, December 21, early preparations were made for the expedition around the entire coast line of the island. Four native men, named Huki, Luka, Haie, and Brotto, were engaged as guides and general utility men, with two pack horses for carrying camp equipage and provisions. Nine men, including the chief quartermaster of the ship, a boatswain's mate, and private Ayasse as draftsman, were detailed to accompany the party with tools for excavating, etc. The paymaster and navigator, with the writer and a naval cadet as assistant to the navigator, comprised the officers, and a young American, Mr. Frank Allen, in the employ of Mr. Salmon, went along as interpreter.

All being ready, the party started from the house of Mr. Brander at

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8 o'clock in the morning of the day mentioned, and, passing through the villages of Mataveri and Hanga Roa, struck the coast line abreast of the ship at Hanga Roa Bay on the western side of the island, and thence proceeded in a northerly direction. The indentations of the coast were closely followed; every part of the ground carefully examined; each image platform discovered was accurately measured and platted on the chart prepared for the purpose; the number of stone images was noted, and where there were "indications" excavations were made; crania, when uncovered and in good condition, were preserved; caves were visited and searched; the bearings of promontories, points of land, mountains, etc., were taken for corrections on the chart, and so on. The work was tedious and laborious; the ground gone over was rugged and uneven, rocky at times, at others densely strewn with volcanic bowlders of every shape and size, the sharp points of which proved very trying to the feet. Again, our path lay over ground covered with hummock grass, the hard tufts of which made insecure footing and caused frequent turning and spraining of the ankles. Then, too, it was necessary to retrace our steps oftentimes, as well as to follow the windings of the cliffs, so that, although constantly moving from place to place, our progress in a direct line was slow and the work exhausting in the extreme. 123

Toward the middle of the afternoon two of the natives, who were thoroughly acquainted with the region and who reported "good water" at a certain point ahead, with two of our own people, taking with them the pack animals, were sent forward to select a camping place for the night. Subsequently one of the natives returned and piloted us to the point selected, at a considerable distance from the sea, which we reached at 5 p. m., weary but in excellent spirits. We found here an inviting-looking place, covering a space of about a hundred feet square, inclosed by a stone wall and with banana trees, stalks of sugar cane, and taro growing in profusion. Inside was the opening to a small but comfortable cave, sufficiently large to accommodate all our people, who were assigned to it, while a tent, improvised of blankets and waterproof coats, was erected outside the inclosure against another stone wall for the accommodation of the officers. It having been suggested by the writer that for convenience of future reference we name our nightly stopping places, this, our first night's abode, was, by unanimous consent, christened "Camp Mohican."

Although the distance on the chart in a straight line from our starting point in the morning to the site of our first camp measured but about 5 miles, we must have traversed fully three times that space in going around headlands and bays, crossing and recrossing, inspecting and measuring platforms.

Soon after a hearty meal, a constituent of which was baked lamb, Rapa Nui style (18,000 head of sheep roam the island), and a comfortable smoke, darkness coming on, all hands turned in for the night, the

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men into their cave, the officers into their tent. Previously to doing so, however, we took precaution to stuff our ears with paper, in order to exclude the "snapping beetle," one of the *Elaterida*, credited by the natives with a predilection for that organ, and myriads of which had been assailing us.

Our bed was composed of the moku—native grass—over which we placed our rubber sheets. At 2 o'clock in the morning we were awakened by a heavy rain storm, against which our flimsy patchwork tent proved but poor protection, the water either pouring through or running under our bed of litter.

On Wednesday, December 22, after a hearty breakfast, finding that we were none the worse for the previous night's experience, we struck camp, the pack animals were loaded, and at an early hour we were under way again. Our course this day continued along the coast line to the northward and around North Cape, skirting the base of Rana Hana Kana. The shore all along this part of the island is bold, rocky, precipitous, the black frowning basalt cliffs rising in many places to the height of hundreds of feet, truly an "iron-bound" coast, upon which the seas break with terrific fury, dashing the spray high in the air. The powerful solvent action of sea water upon even the hardest volcanic rock may here be seen exemplified in the fantastic shapes wrought by the waves on every side, the arches cut through, the innumerable caves excavated in the face of the cliffs, the pinnacles, towers, basins, etc., visible at every step. Many of the caverns were explored, and human and other bones found in some of them. The character of the surface land was about the same as on the preceding day, and the tramp over rocks and stones was a weary and trying one.

During the afternoon a detail of men was again sent ahead to locate the camp for the night, near a fresh-water spring known to the natives, and which the remainder of the party reached toward sunset. This, which we named "Camp Day" in honor of our commanding officer, was situated in the district of Vai-maitai (good water), near Motukan Point, about 3 miles distant from our camp of the night before, but fully three times as many by the route we had taken. One of the natives was sent back to the ship, with a note, for additional supply of stores. Two caves were occupied at this camp, one by the officers, the other being allotted to the men.

Despite the promising name of the district, the water again proved bad, being brackish. A couple of sheep had been captured and dressed, and from these and canned food, garnished with taro, sweet potatoes, and bananas, baked by the natives in their inimitable way, and washed down with copious drafts of tea, an excellent meal was made. Our cave proved a damp, ill-smelling place, and visions of pneumonia, rheumatism, and other resultant affections dominated our dreams, rendering sleep fickle and unrefreshing.

At 7.30 on the morning of Thursday, December 23, we were again

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under way and continued our route along the cliffs on the north shore of the island. At platform No. 29 a pit was excavated in which a collection of human skulls, without any other portion of the remains, was found. Our track this day led us to Anakena Bay, according to tradition the original landing place of King Hotu-Metua, his queen, and followers, from whom the present inhabitants claim their descent. We found at the head of the bay a fine, extensive sand beach, the first we had fallen in with, forming a good landing place for small boats. The breakers and still water in the vicinity were seen swarming with fish of several varieties, of which the natives gave us their names. The sand beaches were thickly strewn with the "Portuguese man-of-war" (*Physalia utriculus*), called by the natives *Papaki*, and which, to the writer's great surprise, they informed him was eaten by them as food. Adherent to the rocks was found the singular, cuirass-covered little creature, called by the natives *kemoma*, one of the *Chitons*, perhaps the *magnificus*, which is also used by them as an article of diet. Thus, also, a small univalve, called by them *ngingongi*, large collections of the shells of which were found stowed away in the walls of the stone huts at the edge of the crater, on Rana Kao, where also was found the remains of the *Chiton*. The sea urchin, *Echinus* (*esculentus?*), in Rapa Nui-*hetuki*, and a diminutive snail, which they call *pipi*, were found at Anakena. All the above form a part of their dietary, and they seemed to speak of and regard them as tidbits.

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Sometime was passed at Anakena, exploring its vicinity where, there is every reason to suppose, an extensive town existed, for which the nature of the surface, ascending gradually from the water's edge to high land on either side, with a hill rising between and running back into the interior, forms a most admirable site. The remains of former habitations were found in various directions. At some distance back from the sea on rising ground, in an isolated position, far removed from any platform or image, was found the largest tufa crown we had yet seen and which subsequent investigation proved the largest on the island. It was slightly oval in shape, lay on its side, was buried in the earth to a depth of about 2 feet, and by actual measurement was 27 feet 9 inches in circumference, 9 feet 9 inches in diameter across the long and 9 feet 2 inches across the short oval, and 9 feet high.

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Beyond Anakena Bay the walking became especially difficult and laborious at one point, near Ovahe Bay, it was necessary to scale the face of a cliff, at about midway of its height, on a narrow ledge of rock.

123

Our camp, named "Whitney," for the honorable Secretary of the Navy, was located for this night near Hangaone Bay, about 4 miles from our starting point of the morning, and it was nearly dark when we entered its welcome precincts. Supplies from the ship, brought by the boat, which had been nearly all day reaching Anakena, were carried thence overland and arrived in camp during the evening.

Near our present camping ground we found the best water of any

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312 during our entire trip and we duly commended our guides, accordingly, much to their gratification. I was much surprised when, next morning, on visiting the well, or spring, situated immediately adjoining one of the image platforms, I found it nothing more than a shallow excavation among the loose stones, and covered in order to keep the cattle and sheep from drinking the precious fluid, of which there was but a few inches in depth remaining. The water was surface water only, and had percolated between the rocks, into the cavity, after rains. The knowledge that these image platforms, have, from time immemorial even unto the present day, been utilized as burial places by the natives, did not enhance our enjoyment of the liquid.

123 The men slept in a comfortable cave that night, and for our own accommodation an overhanging shelf of rock was economized. This was too narrow to entirely shelter the party, and the deficiency of rock was, therefore, supplemented with blankets, banana leaves, etc., laid upon cords stretched in various directions. The scheme proved a delusion, for the post-midnight showers descended as usual, the banana leaves formed admirable conduits to lead the water where it did the most harm, and the customary hasty vacating of the den in the night was the inevitable result. These successive nocturnal experiences served to impress on our minds the absurdity of leaving the ship unprovided with a suitable tent, or at least an old sail with which necessary shelter could be improvised.

We struck camp and got away early, sending the camp builders with the pack animals overland to the south side of the island, where at a certain place, as the natives informed us, a fine, roomy cave and good water would be found, and which was decided upon as our next camp.

Our own course continued along the north coast around Cape Pokokoria, along the east shore to Cape Amaatuavanui, and thence in a westerly direction along the south coast to camp, near Hanga Nui Bay and Point Oneteu.

During the early part of the day the ground was of the same rugged nature as that already passed over, but on reaching the base of Mount Pua-ko-taki, at the eastern end of the island, the character of the surface changed, being covered with hummock grass, alternating with extensive tracts of fine, red volcanic sand, and dust, more particularly on the northern and eastern slopes of the mountain. It was [172] asserted that in this red sand most of the stone axes and other implements were to be found, particularly after strong gales, when they were uncovered by the wind, and careful search was made accordingly, but with indifferent success. After luncheon, partaken of on top of the mountain, the descent, which was gradual, as was also the ascent, was made on the eastern side, the ground being of the same sandy nature. Diligent search was again made while traversing this, and a few specimens of stone implements, in large part mutilated, were obtained.

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In traveling southward, along the slope of the mountain, on again approaching the region of grass it was singular to observe the line of demarcation. The sand, moved by the winds, was gradually encroaching upon the vegetation, the depth of the edge being about 6 inches. The contrast between the deep red of the one and the vivid green of the other was very striking, and the line was as straight, regular, and clearly drawn, with fertility on one side and barrenness on the other, as any of a similar nature seen by the writer in Egypt. 137

The walking upon the sand, although tiresome, was easy as compared with that on the hummock grass, over which our route now lay. In our journeyings theretofore, although there was no regular paths and of course no roads, we were fortunate enough occasionally to strike a sheep or cattle trail, which afforded a welcome relief, however brief, to our jaded feet. There was nothing of the sort now—no avoiding of rough places, no choice of spots to plant a foot—and as we moved grimly onward, blundering at every step, the distance around Cape Anantaavanui seemed interminable. Thoroughly fatigued we reached the precipice, which terminated the plateau over which we had been struggling, and looking to the westward saw the welcome flags, still a mile distant, waving over our camp. The descent of the precipice at the point reached being precarious, its edge was skirted until a more favorable place was found down which to scramble to the plain below. Here we presently struck a trail, which soon opened into a wagon road, whence a footpath led to the camp, which the writer (the party having been scattered since noon) reached at 4.30 in the afternoon. 487

The situation of the camp, which was named "Baird" in honor of the secretary of the Smithsonian Institution, was a delightful one, being located on the south side of the little bay of Hanga Nui, at the base of a bluff which partly sheltered it from the strong southeast trades, as well as the hot afternoon sun. Rana Roraka, from the crater and slopes of which all the monoliths on the island had been quarried, lay immediately to the left. Pua-ko-taki, over whose summit and around whose base we had toiled, loomed in front of us. Lying in the opening of our cave, we could gaze upon the great platform, Tongarika, with its fifteen prostrate stone images, the largest and most imposing on the island. At our feet, surging back and forth among the everlasting rocks as the swell rolled in from the open ocean, lay the sparkling waters of the Hanga Nui Bay. 122

The cave, called "Ana Haven" by the natives, ran back into the bluff a distance of 50 feet or more and laterally about 30. The entrance was spacious, and it was roomy, dry, and well ventilated, the trade wind, deflected by the bluff, sweeping nearly across its face. It was an ancient cavern, had been inhabited by the image builders, and was still occupied at times by the natives, as also by Messrs. Salmon and Brander when in this part of the island, engaged in rounding up their herds of cattle or sheep. The floor was strewn with dry litter, bull rushes and 342

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grass. There were several elevated platforms, edged off with bowlders, which were for sleeping places, and the remains of an ancient fireplace could be traced in one corner. Two huge rocks, with a flourishing tobacco plant growing between, guarded the entrance, from which a grass-covered lawn inclined downward to the rocks at the water side.

The men were accommodated in another comfortable cave at about 100 yards distance inland, and the camp fire was kept brightly burning in a clear space among the bowlders on the declivity hard by.

At no time during our trip were we without food. On the contrary, sheep were plentiful all over the island. Drinking water, so indispensable, and yet so scarce on Rapa Nui, was obtained from several sources near Camp Baird, but all was equally unpalatable. Our first supply (we remained at this camp about three days) was obtained from a so called well, half a mile distant, located among the rocks near the edge of the bay, and was salt at high water and more or less brackish at all times.

The water from a spring discovered by Quartermaster Lawrie was also unpalatable, and a supply obtained from the crater of Rana Roraka, near by, owing to its animal and vegetable impurities, was more so. It is to this crater that by far the larger number of cattle resort to drink, and their grazing ground, for this reason, is mostly located on this part of the island.

On the evening of our arrival, December 24, having partaken of a hearty dinner and lighted our cigars, we stretched ourselves, weary and foot sore, on the grass in front of our cave. The conversation, brisk and merry at first, soon flagged, became desultory, and presently ceased entirely. It was "the night before Christmas;" our mere physical, corporeal nature was pressing the soil of Rapa Nui, but the spirit, our immaterial part, was many leagues away.

At various times during our stay the writer purchased crania which the natives offered him for sale, and among these were several skulls of ancient Kings, bearing peculiar marks which, Mr. Salmon assured him, he then saw for the first time, and of the genuineness of which he had no doubt.

Christmas forenoon was passed in exploring the region in the vicinity of the camp, several cairns being opened with variable success in the matter of specimens. In the afternoon the crater of Rana Roraka was visited and note taken of the very numerous finished and unfinished images, some standing, others prostrate, scattered over its slope and the great plain at its base, where there is every reason to believe once stood a populous town. The quarries, "workshops," were also visited and the many partly completed monoliths, still attached to the original rock, examined. As in Egypt, where, in the quarries at Syene, near the First Cataract, the largest obelisk still lies unfinished, so here, in one of the excavations on the outer slope of the crater, may be seen the largest of the stone images to be found on Rapa Nui in an incomplete

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condition, still adherent to the bed rock and measuring 69 feet 9 inches in length. 532

That evening, after dark, the natives remaining with us entertained us with an exhibition of their manner of capturing the crayfish. Stripped to the skin and holding aloft in the left hand a huge lighted torch composed of loose fagots, they would jump from rock to rock and bowlder to bowlder with the agility of monkeys. Peering into the depths below, and having discovered their prey, they would leap into the water, often to their necks, deftly seize the crustacean and pass it to a companion who, with another burning torch, attended them for the purpose. Again they would sight their game in a cleft, or under a submerged overhanging rock, and, swiftly inserting the hand, would rarely fail to bring forth a captive. For an hour or more the sport continued. The sight was a strange, wierd, savage, and interesting one, and the array of *ura* (Rapa Nui for crayfish), which at the termination of the hunt they proudly spread before us gave ample testimony to their dexterity. 226

Sunday, December 26, the writer passed quietly in camp, and the following day was devoted to further explorations and excavations. 123

Tuesday, December 28, we broke camp and abandoned Ana Haven, which had so long sheltered us, all the party, except the paymaster and writer, returning across the island to the ship, which had been moved around to La Perouse Bay, on the north side of the island, for the more convenient transportation on board of the selected image.

In company with Mr. Salmon, who had passed the previous night with us at the cave, and riding with him in his "buggy," we were taken to his house at Vaihu, formerly a Catholic mission but now abandoned as such. The church and parsonage, with outbuildings, are still standing, the former being used in part as a storehouse, while in the remaining portion divine service is held daily under native leadership. The parsonage, comprising three rooms, is occupied by Mr. Salmon as his dwelling, and he has here displayed a portion of his very curious, interesting, and valuable collection of Rapa Nui antiquities. 797

It is but just to note, in this place, that too much credit can not be awarded Mr. Salmon for the great interest he takes in everything pertaining to the island—its history, its people, traditions, and remains. He is an enthusiast upon this subject, has made it a study of years, and has devoted time, money, and his best energies toward assisting in elucidating the mystery which envelops this isolated mid-ocean island, its hieroglyphs, its rock carvings, its colossal remains and the strange people who wrought them. Mr. Salmon has resided here for a period of seven years in all, and during that time, in addition to his large collection, he has made a study of his subject, has interested himself in the natives and their improvement, and has accumulated a large amount of information, legends, and traditions, which otherwise, perhaps, would in a few years have perished with the people 060

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to whose ancestors it relates and who seemed to be doomed to speedy extinction.

During our stay at the island we were treated with every courtesy by Mr. Salmon, who placed every facility within his power at our disposal for the prosecution of our work, and I am indebted to him for much of the information embodied in this report.

Wednesday, December 29, was devoted to explorations in the vicinity of Vaihu, to the collection of data, and taking of notes, and at 7 o'clock in the evening drove to Mr. Brander's house, near the village of Mataveri, having thus completed the tour of the coast line of the island. That evening, in company with Mr. Salmon, a visit was made to Chief Ure Vaeiko, 83 years old, for the purpose of having him interpret the hieroglyphic writings on the wooden tablets and photographs. This he did into the Rapa Nui language, the interpretation being taken down by Mr. Salmon, stretched at full length in the litter constituting the floor of the house, and subsequently translated into English by him. The latter, with the paymaster, was engaged with this work through the entire night, and at 10 o'clock next morning, the 30th, met the writer at Mr. Brander's house. A large portion of this day was devoted to visiting the villages, inspecting the houses, and making physical examinations. At 5 o'clock in the afternoon we returned to the house of Mr. Salmon, at Vaihu, where a note from the ship was received urging our immediate return, as the image had been received on board and the *Mohican* was to sail on the following day.

Another night was passed at the house of Mr. Salmon, and at 7 o'clock on the morning of December 31, our preparations being completed, we started on our return. The "buggy" was again brought into requisition and carried us as far as Rana Roraka, the road terminating at the corral at its base. Here we alighted, and the natives distributing and shouldering our implements, all hands except Mr. Salmon, who rode on horseback, struck out to cross the island on foot to La Perouse Bay. The distance was about 3 miles by the trail, which was rough and rocky but quite level, and was accomplished in an hour. On the way we passed our camp of December 23 and 24, "Whitney," where a party of native men and women had spent the preceding, and it is to be hoped a drier, night than we did under the overhanging rock.

We arrived at the landing in Hanga-one Bay, whence the image had been boated off to the ship after having been brought a distance of 2½ miles overland on a sled, at about 9 o'clock in the morning, and in a little while thereafter returned on board after an absence from the ship of twelve days. At 3 o'clock the same afternoon, all financial matters having been concluded, and a number of sheep, the parting gifts of Messrs. Salmon and Brander, having been received on board, we bade farewell to our gentle Rapa Nui friends and steamed away for Valparaiso.

We found the natives who accompanied us bright, willing, tractable,

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tireless, anxious to please, and ready at all times, day or night, to do our bidding. Two of them, Luka and Huki, were especially useful to us. The latter was the more intelligent of the two, and was remarkably well informed regarding everything pertaining to the island. He knew the name of every point, headland, bay, etc., and his replies to our questions were given without hesitancy and so correctly, as we found by testing him, that he frequently surprised us. The writer obtained much information from him, and might have gained much more, regarding the native plants, insects, shells, etc., but unfortunately our interpreter, who had been but a short time on the island, was practically useless as a medium between us, and to understand each other's meaning was therefore most difficult. Owing to this fact, the want of facilities and conveniences for collecting and preserving specimens, and the absence of works of reference, but little could be accomplished in the particulars above mentioned. 115

A source of great annoyance to us during our trip was the hordes of flies which kept us company on the march, and then whenever we approached camp in the evening were greeted and cordially welcomed by other hordes which had been in previous possession of the locality. Many of the islands of the South Pacific are noted for the swarms of flies which infest them, one Kairon, having been named by the navigator Schouten, 1616, Vliegen Islands by reason of the myriads which assailed and finally drove him to sea. 136

Another, and in some respects even worse plague, was the fleas, which had their origin in the numerous dogs kept on the island. [231]

One more source of discomfort, in connection with our stay at the hospitable residence of Mr. Salmon, was the host of cockroaches which swarmed every part of the premises, measuring 2 or more inches in length, with antennæ to correspond, and furnished with wings of a beautiful glistening brown.

TOPOGRAPHY.

From the most reliable information obtainable it appears that the ancient name of the island was *Te Pito te henua*. Referring to the vocabulary it will be seen that the word *Pito*, in Rapa Nui signifies *navel*, and *henua*, the *uterus*. What association of ideas could have prompted these appellations it is, of course, difficult to imagine at the present day. The following speculations, which have occurred to the writer, are given for what they may be worth. The island is distinctly of volcanic origin, and on nearly all the hills and mountains the craters are clearly traceable, most markedly and startlingly so in the case of Rana Kao, at the southwest end. As will be seen, the craters of both volcanoes (all on the island are now extinct) are of great depth, with lakes of water at their bottoms. In the cases of the other volcanoes the craters are much more shallow, symmetrical, more evenly rounded, overgrown with grass, present a very striking and beautiful appear- 103 133

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103 133 ance, particularly when the slanting rays of the rising or setting sun shine upon them, and at that time especially, when they stand so prominently forth, would readily suggest the human navel, from which it may be inferred that portion of the name of the island might be derived.

Regarding the other word, *kenua*, the *uterus;* can it be that they meant to designate by this term the great volcano Rana Roraka, in whose womb was created, and from whose vitals was born that host of monolithic images which once reared their colossal forms aloft, giant genii guarding these rock-bound shores, and which to-day, prone and mutilated as they are, fill the mind of the voyager with wonder, awe, and admiration?

103 *Hiti te ciranga*, the name said to have been given to the island by the English is, perhaps, a corruption of that above-mentioned, as is certainly also the name *Te Pito fenua*, wrongly stated as signifying "the land in the middle of the sea." The name *Rapa Nui*, signifying Great Rapa, is modern, having been given to the island by the Tahitians twenty years since, to distinguish it from *Rapa iti*, Little Rapa, otherwise called Oparo, an island lying 1,000 miles to the westward, in the direction of the Society Group, which latter is 2,500 miles distant. The name Easter was given the island by Roggeween, who discovered it on Easter Sunday, 1721. It has also been called by various names, such as Teapy and Waihu.

It has often been subject of remark that this propensity of giving new, modern, European names to lands and islands, not only when originally discovered, but often when merely revisited, may be considered as not only in questionable taste, but as leading to endless confusion. The charts and Sailing Directions are replete with instances of that sort, cases occurring when perhaps half a dozen modern and strangely appearing names, each by a different navigator, are applied to one small island or group of islands. The spelling of the native names is also, in many instances, wide of the mark. These strictures may be said to apply with special force to the island under consideration, and, therefore, in these reports and on the corrected chart its ancient name, as well as the native names of its mountains, bays, and headlands, have been adhered to as closely as practicable, while at the same time the greatest care has been exercised in spelling them phonetically as received from the natives.

175 Since its discovery the island has been visited at successive times by Cook and La Perouse; by the H. M. S. *Blossom* in 1825, and *Topaze* in 1868; by the Chilean gunboat *O'Higgins* in 1870 and 1875; by the H. M. S. *Sappho* in 1882, and by the German gunboat *Hyaene* in the same year.

The U. S. S. *Mohican* arrived at the island December 18 and sailed December 31, 1886.

131 The distance to the nearest inhabited island to the westward, Pit-

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cairn, is 1,100 miles, and the South American coast is 2,100 miles to the eastward. [31]

The island is irregularly triangular in shape. Its greatest length from NE. to SW. is 13 miles; its greatest width from North Cape to Cape Hoe-Hoe, in a direction from NNW. to SSE., is 7 miles. The circumference, measuring from headland to headland, is about 34 miles, and the area of the island is 34 square miles.

The surface is diversified mountain and plain, the former usually rising abruptly from the latter, and generally at a distance from each other, so that, with one or two exceptions, it can hardly be said that there are valleys, strictly speaking. The mountains—a goodly number in proportion to the area of the island—are mostly cone shaped, and not of very great elevation, the tallest, near Cape North, being but 1,767 feet high. The most extensive plain is at the base of Rana Roraku, extending thence in a westerly direction for several miles, and it is believed that in ancient times a large town existed on this site, in whose vicinity all the monoliths were carved. [33]

The coast line on the southern and western sides, except at the extreme southwest and where Rana Kao looms up, is generally low, but extremely rocky. The northwestern, northern, northeastern, and eastern coasts are a succession of black, frowning, precipitous, basalt cliffs, worn into innumerable caves by the erosion of the sea, and with huge attached bowlders scattered at the base, over and against which the waves dash with resistless fury, forming a veritable iron-bound coast. Many of the caves thus formed have been inhabited and have also been used as burial places; and the remains of human beings, with implements interred with them or secreted by the modern natives, sometimes reward the diligent searcher. [172]

There are but two or three points around the entire coast line at which a sandy beach may be met with. One of these, small in extent, is on the south side, near Mr. Salmon's residence at Vaihu, in a picturesque little bay, used as a bathing ground and boat landing.

Another, and much the larger, forms the beach of Anakana Bay on the north side of the island, the legendary landing place of Hotu Motua, and by far the best and safest boat harbor around the coast.

The soil is for the most part decomposed or disintegrated lava, nowhere of any great depth, but exceedingly fertile and in places, as for example, where excavations were made inside of cairns, it was found of the fineness, color and richness of garden mold. [134]

Except where a few clearings have been made, nearly the entire surface of the island is covered in astonishing profusion with fragments of lava, varying in size from that of a pebble to that of a huge bowlder. They are nearly black in color, hard, sharp, angular, weather-worn; and it is these, in places *covering* the ground, which render pedestrianism so difficult and laborious.

Until supplied with wood from wrecked lumber vessels the modern [342]

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342 natives built many of these huts, the cairns for the dead, and other buildings, of these lava blocks, loosely piled up, and Messrs. Salmon and Brander apply them to good use in constructing their extensive corrals and fences, with the added advantage of thus clearing the soil for planting, wherever desirable.

137 A course hummock grass and a variety of finer quality grow profusely over nearly the entire island, sprouting vigorously among the lava fragments, and affording abundant pasturage for the herds of cattle, horses, and sheep, the former numbering 600 and the latter 18,000 at the time of our visit, and both multiplying rapidly.

134 On the northeastern end of the island, and on the slopes of Mount Pun-ko-taki, the surface is covered with fine, red, volcanic sand and dust, which is kept in constant motion by the winds, and is barren of vegetation of any kind.

132 At the time of our visit, December, which is during their dry or summer season, extending from October to April, the periods of the
312 southeast trades, there were no running streams on the island, nor, with the exception of the valley at the base of Rana Kao, were there any evidences of the former existence of such visible. Fresh water away from the habitations was exceedingly scarce and difficult to obtain, although showers of rain at night were not infrequent.

312 The alleged springs or wells, including *Puna Pua*, the "Unfailing Spring," so highly spoken of by former visitors, were at long distances apart, were merely shallow excavations among the bowlders into which the surface water percolated, and were covered to protect them from the animals. The water contained in them was rarely of more than a few bucketsful in quantity, and with a single exception, at Camp Whitney, of bad quality. That contained in the lakes inside the two craters, the accumulations of the rainy seasons, and surface drainage also, was fully as bad, and impregnated both with vegetable and animal matter, the former from the dense growth on the surface, the latter from the herds of cattle which came to the lakes to drink.

271 It may be mentioned in this place that the natives, from long habit, no doubt, have become accustomed to drink but sparingly. We were surprised, during our expedition around the island, to notice how rarely they resorted to the canteen, with which all were provided, and they, no doubt, were equally amazed at our constant demand for water, made necessary to replace the loss from perspiration, induced by violent exercise and the sun's heat. They were always careful to locate our camp near, and anxious to keep us well supplied with, as good water as was to be had, and when we broke camp in the morning the "springs" in the vicinity were usually drained dry.

312 It was at first a mystery to us whence the animals obtained their supplies, but as to the cattle, they never wandered far away from the craters, in whose lakes they could, at all seasons, quench their thirst. In so far as the sheep were concerned, whose needs in this respect are

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not great, no doubt the night dews, which are quite heavy on Rapa Nui, and with which the grass is loaded in the mornings, amply supply all their requirements in this respect. 312

At the habitations, the rain falling on the roofs of the houses was collected in iron tanks, and the water thus obtained was unexceptionable. During the winter season, April to October, when the winds are variable, there is ample rainfall, and fresh water is abundant.

Having no knowledge of the potter's art, earthen vessels are unknown, [323] although red clay of fine quality is plentiful on the island. Neither 415 does the cocoanut palm, so indispensable to the natives throughout Polynesia, grow upon the island, at the present day at least. A variety 137 of gourd flourishes luxuriantly, however, and the fruit of this, properly seasoned, furnishes them with vessels for holding their water.

The flora of the island is a very meager one. Tradition has it that 137 it was barren until King Hoto Metua, the "Prolific Father," with his Queen and followers, landed and took possession, bringing with them seeds and fruits.

Except in the immediate vicinity of the houses occupied by Messrs. Salmon and Brander, the island may be said to be treeless. In the places mentioned a few fig, acacia, paper mulberry, and other trees grew to a fairly good height. In other parts of the island may be seen, in places in considerable numbers, a hard-wood tree, more properly bush or brush, called by the natives *toromiro*. These must have flourished fairly well at one time, but are now all, or nearly all, dead and decaying by reason of being stripped of their bark by the flocks of sheep which roam at will all over the island. None of the trees are, perhaps, over 10 feet in height, nor their trunks more than 2 or 3 inches in diameter. The wood is exceedingly hard and heavy, somewhat resembling our apple, and the natives used, and still use it, to this day in making their house Gods, their Penates. These are rudely carved out of the solid 532 wood, hideous imitations of the nude human form, male or female; 2 to 3 feet in length, with preposterous development of chest and preternatural collapse of abdomen, as though famine had brooded over the land and the patient had perished of inanition; with attenuated forms, long, slender arms and legs, narrow faces, a goatee, long, prominent ears, etc. In the eyes of these idols the iris is usually represented by a circular button of bone, generally cut from a human skull, while a fragment of obsidian, fixed in a round hole in the center of this, and which glistens in the light, makes a fair imitation of the pupil, both being deftly fitted in the wood of the ball. On the first occasion when the writer saw a skull from which several such buttons of bone had been removed for the purpose mentioned, he was impressed with the idea that the ancient Rapa Nuiis, like the ancient Peruvians in the time of the Incas, were acquainted with the operation of trephining and performed it in a much neater manner. Subsequent investigation speedily undeceived him on that point.

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[137] There are a few stunted trees and bushes growing near the water's
133 edge, inside the great crater of Rana Kao. This remarkable volcano is 1,327 feet high. The diameter of the crater at the top is 4,150 feet. At the water line inside it measures 2,085 feet across. The depth from the top to the lake is 600 feet, so that the surface of the latter is 727 feet above the sea level. The crater is nearly a perfect circle and unbroken at its upper edge, except at a point at its southern side, toward the ocean, where exists a large cleft or notch, through which, no doubt, the lava, when the volcano was active, found its way to the sea, and perhaps assisted in forming the small adjacent islands of Mutu Nui and Mutu Raukau. It was to this latter island that their swimming matches were annually held, in the effort to see who should be the first to reach it, climb to the precipitous sides, and bring back one of the sacred eggs of the sea bird, to which they attached such a superstitious value, and which conferred kingship for the year on the lucky captor for his prowess. This rock, covered with birdlime, looks at a little distance like a huge inverted stalactite projecting high in air from the depths of the sea. The labor and difficulty involved in mounting it, therefore, may be imagined.

133 The interior of the crater (Rana Kao) is distinctly conical in shape,
resembling a vast amphitheater, and presents a magnificent view.
487 Trails lead to the bottom, in various directions, evidently the tracks worn by animals; but the descent, as well as the ascent, is most difficult, and but very few ever attempt the feat.

133 Grazing around the edge of the lake, as well as on the floor of vege-
table matter floating on its surface, could be seen cattle which looked,
137 at that dizzy height, of about the size of sheep, and sheep which appeared like rabbits. The lake at the bottom has been sounded by Mr. Salmon to a depth of 300 feet, when his line parted, without touching bottom. The surface edge is covered, over almost its entire extent,
137 with a thick, dense, intertwined, vegetable growth, the accumulation
312 of many years, from which grow small trees and bushes of considerable size. At various places, and few in number, over this floating, elastic, vegetable floor, which rises and falls as the water in the lake increases or diminishes in quantity, according as it is the rainy or dry season, are openings of variable size and irregular circular shape, through which the water appears, rippled by the passing winds, and to which the animals resort to drink. Around these openings the vegetation is of a vivid green, evidencing present and vigorous growth, as well as gradual but steady encroachment on the small remaining free surface of the lake, so that in course of time it will no doubt become entirely covered. Other portions of the vegetable mass are of a deeper shade of green, while still other and older parts are of varying tints of brown.
312 Cattle and sheep may be seen browsing unconcernedly over various portions of the floating floor of vegetation, a curious and interesting spectacle, and instinctively, perhaps, avoiding the treacherous places

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likely to precipitate them into the depths below. A path of planks has been laid to the edge of one of the openings, the more readily to enable the natives to obtain the water, which, as may well be inferred, is brackish and unpleasant to the taste and thoroughly impregnated with animal and vegetable matter, vast masses of the latter being in a constant state of decay. 312

The climate can scarcely be otherwise than salubrious and healthful. The southeast trades from October to April blow fresh at the beginning and end of the season. During our stay in December they were moderately strong, and the weather continued exceedingly pleasant. For the remainder of the year the winds are uncertain, westerly prevailing perhaps; the weather is changeable, and there is abundance of rain. Electric storms are unknown. 132

A psychrometrical record taken both on board ship, and to a very limited extent ashore, accompanies this report; as also a copy of the meteorological record from the ship's log during our stay at the island. In the latter the figures in the column "wet bulb" are not entirely reliable, by reason of the inadequate nature of the cotton siphon, which consists merely of a few strands of ordinary lamp wick and does not cover the bulb. With the exception of the two craters of Rana Kao and Rana Roraka, the bottoms of which form lakes, as already stated, and which are isolated and far from the habitations, there is no decaying vegetable matter to be found worthy of note, and the island may therefore be said to be free from malaria and the diseases of paludal origin. During the rainy season an occasional case of remittent appears, but it is of mild type; medication is not resorted to, and recovery takes place when dry weather sets in. So healthful is the climate, so simple are the habits of the people, and so isolated are they from contact with the outer world, and, consequently, the numberless malign influences which there hold sway, that diseases of any kind are very rare among the Rapa Nuis, and they seem to be exempt from the ordinary ills of humanity. There are no "medicine men" among them, and they have no pharmacopœia worthy the mention. 164 [756 278]

During inclement weather a trifling "cough"—occasionally a case of pneumonia—a mild attack of rheumatism, may appear, and mention is also made of cerebral neuralgia. During our visit there was not, to the best of our knowledge, a case of acute disease on the island.

It is stated that from May to October occasional cases of asthma show themselves, which the natives attribute to eating deep-water fish which have fed on a certain marine plant, the name of which the writer was unable to ascertain. This may be taken as delusion; and it may be mentioned in this place that a well-marked case of asthma, in the person of one of the *Mohican's* firemen, was notably worse and suffered severely during the entire period of our stay at the island. 164 753

A disease of the soles of the feet, which the natives called *kino*, consisting, according to their statements, as understood, of fissures and ulcer-

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164 753 ations, was spoken of by them, and was attributed to walking barefoot over certain running vines usually growing among the rocks at the seaside. On reaching such places they seemed to avoid them, but nothing definite or reliable was elicited, and subsequent inquiries were overlooked in the hurry of departure.

VILLAGES AND HABITATIONS.

361 [162] The villages on the island are three in number, Hanga-roa, near the bay of the same name, on the western side; Mataveri, within a mile of the former, and Vaihu, near Cape Hoe-Hoe, on the southerly coast of the island. Much the larger part of the population is gathered in the two villages first mentioned, between which the people are about equally distributed. At the first named is the church of the Catholic mission.

About a half mile south of Mataveri, near the base of Rana Kao, and separated from it by the most distinctive valley on the island, is the residence of Mr. Brander, the first erected and by far the largest, roomiest, and most convenient; modern-built, of wood, with lofty ceilings, and porches, and shade trees growing about it. It is, however, in a sad state of repair, and the evidences of neglect and thriftlessness are apparent everywhere.

Vaihu, which can no longer be called a village, is about 4½ miles to the eastward of Mataveri. It was at one time a Catholic mission, and the church and parsonage, still in a fair state of preservation, yet remain, together with a few outbuildings, all of which are occupied by Mr. Salmon and his employees, perhaps a dozen in all. Divine service, under the leadership of native "missionaries," is still held in one portion of the church, while the remainder is appropriated to other purposes, mainly for the storage of wool, obtained from the sheep, considerable quantities of which are shipped to Tahiti.

080 The habitations of the ancient image and platform builders, the stone huts on Rana Kao, will be described in other reports.

342 171 Until quite recently the house of the modern Rapa Nuiis were somewhat similar to those of the Fijians, being rectangular in shape, about 6 to 8 feet wide by 10 to 15 feet long, with nearly perpendicular sides, peak-roofed lengthwise, door on side, and thatched all over.

342 177 A few years since an Oregon lumber vessel was wrecked on the island and much of her cargo, which consisted of boards, scantling, etc., was brought ashore. Of these, under suitable instruction, the natives built themselves houses, and nearly all are now domiciled in comparatively modern style habitations and far more comfortably than formerly. These houses, which after all have a very forlorn look, are from 15 to 20 or more feet long by from 10 to 15 feet wide. The weatherboards are neatly fitted to the frame of scantling, and they are covered with a board roof. There are usually two doors hinged opposite each other on the long sides of the house, and a small window or two close by the entrances, and sometimes glazed, admit a feeble light when the doors are closed.

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In place of plank floors the bare earth is strewn with dried bulrushes and grass to the depth of several inches, and as this litter is rarely renewed, the result is obvious. Occasionally a bunk may be found knocked up at one end of the single apartment of which the house consists, or, as in the more pretentious houses, a square bedstead may be seen, built of planed, unpainted wood, with a wild attempt at scroll carving about the head and foot boards. Chairs and tables are unknown luxuries.

The same house is often occupied by several families, or by several generations of the same family, but as the individuals composing these are never very numerous there is no overcrowding.

A few of the more ordinary cooking utensils may occasionally be seen, but as a rule the natives, as is generally the case among the inhabitants of the South Sea Islands, prepare their food in stone ovens in the following manner: A circular excavation is made in the earth outside of the dwelling, several feet in diameter and a foot or two in depth, which is then neatly lined with a porous stone of some sort. Other stones are loosely laid in, and a quantity of dry wood or brush of any kind, with more stones, piled on. The wood is then set on fire, and, when the stones have become sufficiently heated, the loose ones are taken out, and the brands and cinders removed, leaving the lining of heated stones intact. Over these is then spread a layer of banana, breadfruit, or other large leaves to keep the food from contact with ashes. The food, taro, yams, sweet potatoes, fowl, short, or "long pig," or whatever else there may be, previously prepared for cooking, is then placed on the layer of leaves, piece by piece, until all are in position, when the mound of food is carefully covered over with several thicknesses of large green leaves to prevent any dirt from falling in among the edibles. The heated stones, previously removed, are then placed in position all over the mass and finally a thick layer of fine, dry earth, ashes, and cinders is piled over all, these being for the purpose of retaining the heat. In from two to three or four hours the baking is finished, and, barring the "long pig," perhaps, a more healthful and toothsome method of preparing and cooking food, when superintended by an expert native Samoan *chef*, for example, could not, in the estimation of the writer, who has had opportunities for judging, be devised. The thought suggests itself here that the "clambakes" of our Atlantic States are a feeble imitation of this style of cooking among the islanders.

As wood or solid fuel of any kind is a most rare commodity on Rapa Nui the natives are compelled to use brush, twigs, and trash cast up on their island by the sea, anything, in fact, of an inflammable nature which they can pick up. They even economize the dried droppings of the cattle, as the Arab does those of his camel, for this purpose, and I saw great basketfuls of these carefully stowed away in their houses for future use.

They have no fixed time for eating, and while their *menu*, as may be

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262 inferred from the statements contained in these pages, is never an elaborate one, it may readily be seen that they never suffer for lack of food of some sort, the principal items being sugar cane, taro, and sweet potatoes. Then, too, they are not heavy eaters, and gluttony with its attendant corpulency, so common in some of the other islands, is quite unknown here.

351 There are no fences or inclosures of any sort about their houses, which stand in the open field, with the grass growing to the doors, and nothing of an offensive nature was observable in the vicinity.

POPULATION, MANNERS, AND CUSTOMS.

174 It is difficult to obtain accurate information regarding the population
172 of the island prior to the year 1860. That a numerous people must have existed here during the days of the image builders seems to be well attested by the works they have left behind them; the multitudes of colossal stone images and crowns; the numbers and vast size of the platforms on which these stood; the great paved areas beside them, which afforded room for large assemblages; the masses of foundation stones scattered over the island, many of which, still in position, show the strange shapes given to the houses which were erected upon them, and even admitting that these antiquities, and the work of fashioning them, covers a period of many years, the fact remains, nevertheless, that the immense labor involved, aided merely by the rude stone implements, which alone they were known to possess, must have necessitated the employment of a vast number of laborers. These, with their families, those engaged in the cultivation of the soil, in fishing and otherwise providing food, the aged and infirm, and those employed in other pursuits, must have made up an aggregate much larger than would at first sight appear.

With reference to the length of time covered by these works, it would seem, from the large number of images still to be seen on Rana Roraku, both inside the crater and on its outer slope—some finished, others only partly so, and others still in the quarries—that there was a large amount of work in process of execution at the same moment, and that, judging from the condition in which it was found, some sudden calamity must have overtaken the workmen, causing all labor to cease abruptly.

Indeed in respect to the astonishing number of volcanic stones so evenly scattered over the surface of the island, especially on the eastern half, it does not seem reasonable to suppose that they were there when the place was densely populated, of which latter circumstance there can scarcely be a doubt. This remark applies with especial force to the great plain at the foot and to the westward of Rana Roraku, where a large town is supposed to have existed, inhabited in part, it may be presumed, by the great numbers of workmen employed in the quarries of that mountain. Admitting this to be true and associating this with the fact that large numbers of the images seen in this vicinity are in

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an unfinished condition; that many more are to be found in the quarries, both inside the crater and on its outer slope, in all stages of development; and inferring from this that the workmen suddenly ceased their labors, the thought readily suggests itself, in explanation of the mystery, that either Rana Roraka or one of the neighboring volcanoes suddenly entered into a state of activity, threw out these showers of stones and, probably destroying many lives, stopped the labors of the workmen, which were thenceforth never resumed. Perhaps, too, the same calamity overthrew many of the idols, of which not one is now standing on its pedestal, laid waste the island, and wrought the destruction of the trees which once adorned it, and from the period of the occurrence of that disaster, the time of which can only be remotely guessed at, dates the decadence of the ancient people of Te Pito te henua. 174 172

The soil of the island is very rich and productive, scant and unpromising as it may appear in many places, and with proper clearing and cultivation, and the planting of the appropriate varieties of food, such as could be stored for consumption during the dry season, supplemented by the sustenance to be derived from the supplies of fish taken, with which the waters abound, a very large population might, no doubt, be maintained. 174

As to the supply of water requisite for such a number of people, objection on that ground is not insuperable. Diligent search was made by the writer for the remains of cisterns, or any other evidences which they might have left of having had reservoirs for the storage of the precious fluid. None such were to be seen anywhere, and yet they might have possessed them, but of so perishable a character that all traces have long since been obliterated. It seems certain that they had no knowledge of any cement; it is not likely, therefore, that their reservoirs would have been built of stone. Then, too, there remains the fact of the immense bodies of water stored in these natural cisterns, the craters, particularly of Rana Kao. Here is a volume of water, at the present time at least 300 feet in depth, with a circumference at the surface of 2½ miles, and, if the parts of the crater visible above the water line be extended downward, probably conical in shape. A moment's consideration will show that here is a supply of water sufficient for an almost unlimited number of beings for an indefinite period. It may easily be imagined, also, that measures were most likely taken to maintain its purity, and that a people as intelligent as they appear to have been had some device for obviating the labor of transportation to the top of the crater. 174 312

From what has been said it would appear that, even at the present day, the physical characteristics and natural conditions governing the island are not incompatible with the existence and well-being of a large population. I was not surprised, therefore, when Mr. Salmon informed me that from 1850 to 1860 the number of inhabitants was 161 174

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estimated at 20,000, although other calculations give much smaller figures. I am of the opinion that in the days of the image and platform builders the population might have been even larger.

About the year 1863 the Peruvians carried off from the island in 15 vessels, as it is alleged, 5,000 of the inhabitants as agricultural laborers in Peru and to work the guano deposits of the Chincha Islands. By reason of the odium attached to this proceeding, the Peruvian Government, some time afterwards, was induced to return those who had not succumbed to their treatment and altered conditions of life. Smallpox broke out among these on the return voyage. It is stated that all except two died, and the disease, spreading among the people ashore, ravaged the island, many deaths resulting. Of those carried off by the Peruvians one old man, Pakomeo, who was taken to the Chinchas, and whom we saw, still survives, the last of the unfortunates.

Down to the year 1861 cannibalism is said to have been practiced by the natives. In that year a Jesuit mission was established on the island, at which time the population numbered about 1,500. Through the influence and teachings of the missionaries an almost radical change was wrought in the manners, habits, and character of the people, and, to a certain extent at least, they adopted the customs of civilized life.

When H. M. S. *Topaze* visited the island in 1868 there were but about 900 natives left, of whom less than 300 were females, with the numbers still rapidly declining, the proportion of deaths to births being given as 3 to 1. About the year 1875 some 500 were removed to Tahiti under contract to work on the sugar plantations of that island.

In the year 1878 the missionaries, who had done admirable work among them, departed from the island, taking with them about 300 of the people, who settled Gambier Archipelago.

When H. M. S. *Sappho* touched at the island in 1882 it was reported that but 150 of the inhabitants were left.

On the occasion of the *Mohican's* visit I received from Mr. Salmon, who had a complete census, with the names of every man, woman, and child on the island, the following summary:

Natives	155
Foreigners	11
Total number of inhabitants	166
Native men	68
Native women	43
Boys under 15 years of age	17
Girls under 15 years of age	27
Total number of natives	155
Tahitians	6
English	2
Americans	2
Frenchmen	1
Total number of foreigners	11

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It will be seen from the above that, at the present time, among the children there is a preponderance of girls. The population is now reported at a standstill, the deaths and births about equaling each other in point of numbers. The average number of children to a family is given as three.

The age of puberty may be placed at 15 years in the male and 13 years in the female.

In color they are of a light brown, approaching here our lighter mulattos, the parts (face, neck, hands, etc.) exposed to the weather being always somewhat darker.

They have fine, jet-black hair, which may be wavy or straight (never "kinky"), and which is worn in variable styles, according to the taste of the owner, usually short among the men, and in plaits, down the back, among the women. They never decolorize it with lime nor trim it in any fanciful manner, as is the case in the Samoan Group and other South Sea islands. The beards of the men, which are never very heavy, correspond in these respects with the hair. There are several venerable looking gray-haired and gray-bearded old men among them. I saw no bald-headed ones, with a single exception. This was in the case of an old man who had been a cannibal, and, curiously enough, for generally throughout the islands they are very reticent on this subject, boasted of the number of human beings off whose flesh he had made a savory meal. When asked how he liked "long pig" he smacked his lips and expressed a regret that he could no longer enjoy the luxury. His expression and appearance were in keeping with his hideous appetite, for a more villainous-looking knave does not exist on the island.

The Rapa Nuiis may be considered a long-lived people. The oldest man and chief on the island, Mati by name, the patriarch of the Rapa Nuiis, does not know his actual age, but is certainly over 90 years old, and his wife, Maukua, of whom a photograph was taken, bears him close company in that as well as in other respects. The last king of the Rapa Nuiis, Maurata, also called Kaimokoe, was captured by the Peruvians, carried to the Chincha Islands, and died in 1864. His nearest descendant and successor, a nephew named Kaitae, is 79 years old. The last survivor of Peruvian captivity, Pakomeo, who was also photographed, must number at least the Biblical threescore and ten. These, with a few others not mentioned, may be considered a remarkable showing among so small a number of people, and proves not only that the original stock must have been a good one, but that their climate, surroundings, and mode of life were promotive of longevity.

In stature they are not a large race. There are a few, mainly among the older men, who are tall, erect, straight, spare in build, 6 feet or thereabouts in height, but the remainder, including the women, are smaller, and they may be classed as a small-boned, medium-sized people. They are not robust, apparently, neither are they very muscular; on the contrary, most of them present rather a slight, delicate, feeble appearance,

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which is, however, misleading. They are wiry, lithe, strong, active, tireless on the march, capable of carrying heavy burdens long distances, indifferent to weariness, and seemingly equal to any amount of effort they might be induced to make. We saw this frequently exemplified on our tramp around the island, when, after a weary day's march, we would come into the camp foot-sore and tired, while they, fresh and active apparently, would go to work catching and dressing sheep, building fires, etc. If we complained that the water was "vai kava," bitter, they would endeavor to explain where better could be found and immediately start off, with bucket and canteen, on a tramp of a mile or two over the plain, or down into a crater, in order to bring us "vai maitai," good water.

These people proudly claim direct descent from the image and platform builders. It is not the writer's province to discuss this point, although strong arguments might be adduced to demonstrate the contrary. Be that as it may, it is very evident to the most casual observer either that the modern Rapa Nuiis belong, whether wholly or, which is more probable, in part, to a different race or that they are the "degenerate sons of worthy sires."

The color of their eyes is dark brown, with black brows and lashes, neither very heavy. Their expression of countenance is pleasing, mild, frank, modest, intelligent, and somewhat sad. They are slender but well formed, clean of limb, and the various parts of the body are well proportioned to each other. Their foreheads, while not very broad, are of good height and but slightly receding, which is also true of the facial angle generally. The head is well balanced and cheek bones are notably prominent. Their nose is quite straight and well shaped, with no marked spreading of the alae; mouths of moderate size and usually filled with excellent teeth, which, when the jaws are closed, come squarely into apposition; lips rather thin; hands and feet small. It may be mentioned that they attribute the beautiful appearance and excellent condition of their teeth to the chewing of sugar cane, large quantities of which they consume as food. There is nothing savage or repulsive looking about them, and some of their young women are decidedly comely and attractive. While in their habitations the evidences of good housewifery are nearly nil, they are quite cleanly in their personal habits and there is no unpleasant odor noticeable about their bodies. They all dress in European costume. They are a bright, intelligent, quick-witted people, of rather a nervous temperament; tractable and gentle in disposition, decidedly sympathetic and tenderhearted and markedly emotional in their natures, so that they are easily moved either to tears or laughter. In evidence of the latter trait in their character one or two instances may be adduced.

When the Catholic mission was first established on the island Chief Mati took a great liking to the reverend father in charge, evinced the greatest affection for him, and finally adopted him as his son. Such

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being the case, it may readily be conceived that when the mission was removed from the island and the father was compelled to bid farewell to his simple-minded, but loving and faithful, Rapa Nui friend the parting must have been a sad and painful one. In the ten years which have elapsed since that time Chief Mati has never forgotten his well-beloved son, the priest, and whenever, which is only at very long intervals, a white man arrives at the island Mati's first thought is to inquire the tidings of his far-away friend. On the first occasion when my associate, Dr. Whitaker, in company with Mr. Salmon, who had previously advised the doctor on the subject, called on Mati, the latter, now over fourscore and ten, confident that the doctor came from the priest's country and must necessarily know him, immediately began to inquire regarding him; if he was well and happy; if he still loved and remembered him. When the doctor, in order to humor and gratify the old man, wove a harmless and ingenious, but fictitious, narrative about the priest, in which he highly commended Mati, the latter groaned dismally, contorted his face, and wept like a child. Seeing this, his poor old wife approached her husband, laid her arm on his shoulder, looked up in his face a moment, and then, after a series of mournful grimaces, bowed her head on her arm and, in the abandon of grief, groaned and cried aloud. Then everyone among the Rapa Nuiis present, taking the cue from the old lady, lifted up their voices in chorus and for a time it fairly rained salt tears. The groans were dismal and the cries pitiful, so that the most callous might easily have been moved to compassion.

On another occasion the doctor was asked to see a little girl who was suffering with a cervical abscess. The usual crowd of men, women, and children was present. Had the doctor informed them in advance of what he intended doing they never would have consented to the proceeding. Quietly seating himself, he gently and unconcernedly drew the child toward him and, placing her head between his knees, drew from his pocket an abscess knife. That started the concert. The minute they saw it, and divined that he was going to cut the child, groans and lamentations and expressions of sympathy for the little one could be heard on all sides. Quickly incising the abscess the pus spurted and ran in a stream, whereupon the audience howled with renewed energy, curiosity having produced a temporary lull, and for a time the situation was interesting and entertaining to a degree. The child, who had scarcely felt the blade, and scared by the din about her, must needs pipe her little tune and join with the others. As soon as they saw that the child had not been harmed and understood the object of the apparent cruelty their demonstrations were just as pronounced in the other direction and they manifested their delight and gratification in expressions of joy, and peals of hysterical laughter, and were prepared to mount the doctor on a platform, so to speak, then and there.

As with all the natives throughout the South Sea islands, the Rapa Nui is undeniably, and very decidedly, averse to hard work. He delights

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461 to lie around and gossip, to smoke, to sit and "moon" over the industry, the greatness, and the monuments of his ancestors, the degeneracy and decadence of his race, perhaps, and his own utter and ineradicable worthlessness individually. Natural covetousness and desire for the possession of lucre may tempt him to serve the white man for a time, but he soon tires of his work, which speedily becomes irksome to him. And while he may exert himself a trifle occasionally, in the way of fishing, or in the cultivation of an 8 by 10 patch of sugar cane, taro, and sweet potato, it is only as a matter of necessity, to keep body and soul together, and he infinitely prefers idleness and the enjoyment of his *dolce far niente*.

273 Intoxicating drinks of any description, even kava, so common in the islands to the westward, are unknown to these people, and neither do Mr. Salmon, or the other foreign residents, keep any liquors in their possession. While, therefore, it is true that here, as elsewhere among uncivilized peoples, contact with the European has been attended by their gradual extinction, it can not be said that all the usual factors obtain in this instance, since neither the venereal poison nor intoxicants exist on the island. Consequently, these can not be assigned as causes of the decadence of the Rapa Nuis. Deportation, forced and voluntary, 161 smallpox, and customs, elsewhere mentioned in this paper, will explain their gradual extinction, in part, at least, while the fact remains that their seemingly inevitable destiny was vastly accelerated when the white man set foot upon their mysterious, mid-ocean island.

304 The rite of circumcision, so common in the other islands, is unknown here, nor does their language possess an equivalent word.

162 As may be inferred from the preponderance of the male over the female portion of the community the latter are in demand, and the sup-562 ply not being equal to it, the women are a source of great solicitude; much 595 consideration is shown them; they are fairly well taken care of, and are treated, generally, with kindness, not to say affection. Polygamy, 589 under the circumstances, does not, of course, exist and celibacy, it may be said, only from necessity, since there are not enough females.

595 While it can not be truthfully claimed that polyandry, in the strict acceptation of the term, obtains among them, they have a custom which very nearly approaches that practice, as will appear presently.

584 At the present day the ceremonies of the church, measurably at least, govern their marriages; nevertheless the ancient custom still prevails, to a considerable extent, and in a few words it is this: When a boy arrives at the age of, say 12 years, his father looks about him for a suitable life-companion, of the opposite sex, for the young hopeful. Having discovered one to his liking the father proceeds to interview the parents of the damsel, who is perhaps of the same age, or more 584 likely younger than her prospective lord, declares his intentions matri-583 monial and negotiations are then entered into. After a due amount of haggling as to the value of the girl, during which the parents of the

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latter endeavor to "bull" the market, while those of the boy do their utmost to "bear" the commodity under appraisement, the price is finally agreed upon and the bargain is concluded, the consideration being a specified quantity of sugar cane, taro, sweet potatoes, chickens, etc., to be paid the girl's parents. A day is then fixed upon; relatives and friends are notified; due preparations are made at the girl's house, to which the articles mentioned have meanwhile been sent, and at the time appointed, all interested being present, a grand feast is held, at which, as a rule, everything edible, that is to say the price of the girl, is consumed. That important business being finished, bride and groom retire to the residence of the parents of the latter, by whom the bride is adopted as their own child, and thenceforth the parties are husband and wife.

The cares and the obligations of matrimony, as well as of parentage, sit lightly upon the Rapa Nuis. Although marital infidelity may be rare, it is stated that a husband will, in consideration of a certain quantity of produce, make over all right in his wife to another for a specified period, at the expiration of which time he will take back the wife and she again becomes the partner of his joys and sorrows. This might be called polygamy in another form.

Fixing the average at three gives, I think, a very fair estimate of the number of children to a family, and the lack of fecundity among them will readily be explained by the early child marriages, customs, habits of life, intermarriage, and the degeneracy of the race.

In these people the lower part of the body and extremities were found well developed, and in the women more so than would be supposed from their slight physique. In the latter the skin was lighter in color in the unexposed than in the exposed parts. The hips are broad and full, the thighs large, round, and firm, and legs straight and tapering to the ankles, which, with the feet, were small and delicate. They are but sparingly hirsute. The breasts of those examined were moderately large, full, round, firm, and carried well up on the chest. The nipples were quite small, but with good-sized areola, which latter presented, in some instances, that peculiar puffy, translucent appearance, as though filled with serum, often seen throughout the other Pacific Islands. The Rapa Nuis differed from these in that the areola was not so large nor of so deep a tint, the writer having seen them in other islands covering half the breast and nearly black in color.

The skin of the woman examined, where not covered with tattooing, was nearly as light in color as that of the average brunette, and very fine, smooth, soft, and delicate.

There seems to be no doubt that, with all their apparent mildness and good nature, the baser passions and savage instincts of these people are strong within them, and instances of inhumanity occasionally crop out among them. A case which came under the notice of Dr. Whitaker was that of a woman who was suffering from spinal deformity, the result

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593 586 of injuries inflicted by her husband in a moment of blind rage over some grievance, fancied or real. In this connection it may be mentioned that subsequently this same woman went to nurse Pakomeo, previously mentioned, who was ill at the time. Upon the recovery, so well pleased were they with each other that she abandoned her cruel spouse, remained with Pakomeo, was living with him as his wife at the time of our visit, and the arrangement seemed mutually satisfactory.

304 [178] The custom of tattooing has fallen off within the last few years and is now rarely or never practiced. It is only among the adults, more especially among the older people, that good examples may be found. Unless the inhabitants of other islands, where a standard pattern is adhered to, the Rapa Nuiis seem to have affected no uniform fashion nor limited themselves to any particular style. The custom obtained alike among the male and female members of the community. Generally speaking, the ornamentation was as follows: A narrow band around the upper part of the forehead, at the edge of the roots of the hair, with little balls, each joined to the band by a stem, pendant from it, the whole simulating a coronet; a line around the outer free edge, the helix, and lobe of the ear; a line around the edge of the lips; the neck in its entire circumference, either in straight lines, vertical or oblique, or with the lines wavy; three radiating exclamation marks beneath each ear, common among women at the present day; a girdle about the waist, in broad bands, with an attempt at lace work, or fringe, from which rise heavy lines, at the ends of which, toward the axillæ, are fanciful figures resembling faces, with a larger face in the middle of the back; fine lines down the thighs anteriorly; heavy, undulating bands posteriorly, running over the buttocks toward the waist; wavy or straight perpendicular lines, terminating in points, around the legs, and elsewhere.

[386 824] The material used in tattooing is made of the soot obtained by burning a plant with a leaf similar to our Indian corn, and called by the natives *ti*, moistened with the expressed juice of a berry similar to our pokeberry, and called *poporo*. Pieces of bone, finished like a fine-toothed comb, or fish bones made fast to a short stick, are used to prick the skin by holding in contact with the surface and striking it a brisk blow.

291 [386] Before the advent of the missionaries the Rapa Nuiis possessed scant wardrobes. They made a coarse cloth woven of the fibers of the inner bark of the *mahuti*, Chinese paper mulberry, or of the *burau*, another fibrous tree, which they wore about the shoulders and loins. This cloth [714 411] was also used, in the manner of a shield, as a protection in battle against the enemy's spears, which latter was, with the exception of the war club, their principal weapon, the head being made of obsidian, numbers of which may be found on the island. They also made siapu, or tapa, as [287] do the natives of other islands, by beating out the bark and wearing the same as a breechcloth. With the coming of the missionaries civilized clothing was introduced and is now generally worn, comprising coat, 291 177 shirt and trousers, among the men, and a loose gown of cotton mate-

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rial, printed or plain, for the women. Shoes are worn on only special occasions of ceremony, as, for example, during our visit. On their heads both sexes alike wear hats, the material of which is either bulrushes or long, slender leaves, torn into narrow strips, braided and then sewn together spirally. In making these they are far behind other islanders, the Tahitians more especially, attributable mainly, however, to the want of proper material rather than to the lack of intelligence.

Crimes of any sort, but especially the graver ones, are of great rarity, and murder, at the present day, unknown. Petty thieving is common, is considered a venial offense, and the injured party seeks redress by stealing in kind, if possible, but in any event, stealing from the thief. There are no punishments, so called. Mr. Salmon, who is guide, philosopher, and friend to these people, unites in his person (and being a giant in stature, he can well contain them) the duties of referee, arbiter, judge. They entertain the greatest respect for him; evince the utmost affection; look up to him as their master; go to him with all their troubles; refer to him all their disputes and grievances. His word is law, and his decisions final and undisputed.

There is a schoolhouse in which the people are taught from books translated into Rapa Nui language by the priests formerly here, and most of the natives can read and write. The functions of pedagogue are performed, after a fashion, by Pakomeo, the survivor of the Peruvian captives, who is also a preacher among them and conducts the services at the little church. The form of salutation on meeting is kohomai, "come to me." The reply, koe, which means "thou," you, yourself. In Tahiti, Society Islands, and Rarotonga it is, la-ora-na, "may you live in God." In the Samoan group, kalofa, "love to you" and tofa, "may you sleep."

With regard to the burial rites, it may be stated that no particular respect is shown persons of rank while living; still less do they receive any special funeral ceremonies when dead. All are treated alike in this regard, on the principle, presumably, that death levels all. The period of mourning extends over three days, and the rites are simple enough. Nowadays the service of the church is usually invoked. The body is carried out of the house and removed to some distance, either in the open plain, or to one of the image platforms, or into a cave, where it is exposed to sun and air (incidentally, it may be mentioned, also to predatory rats and cats in a semiwild state, which roam the island in large numbers, the former especially) until either dry, decomposed, or partially devoured. In the caves the remains are then shoved into an out-of-the-way corner and walled in with loose stones. At the platforms they may be laid away under a gigantic prostrate stone image, or placed in an excavation, either in the face or floor of the platform, or simply put in a convenient spot and covered up with stones. On the plains a circular conical cairn, truncated at top, 6 to 8 feet high, and built of loose bowlders, is frequently erected over the remains. Often the bones

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764 of several individuals may be found in one receptacle, and at one of the platforms a collection of skulls alone was discovered in a sepulcher which was opened.

The rats, which by reason of the loose manner of interment have free access to the remains, no doubt perform an important office as scavengers in disposing of the soft parts, since in no single instance were any bones found, either human or sheep—and the skeletons of both were frequently fallen in with—which were not completely denuded, and the fine litter, which was almost invariably found in the cranial cavity, showed where the rodents had been nest-hiding.

262 The food of the Rapa Nuiis comprises the following principal articles: Sugar cane, taro, sweet potatoes, bananas, fowl, shell and other fish in large quantities, tomatoes, pumpkins, figs, pigs, and rarely sheep and cattle.

417 Their manner of cultivating the soil is of the simplest description. Owing to the depredations of the numberless sheep and cattle, they are compelled to keep all their cultivated patches carefully inclosed, and as there is no wood on the island which can be applied to that purpose they are forced to use volcanic stones. Occasionally, therefore, one may see a wall about 2 feet thick by 6 or 8 feet high inclosing a plot of ground perhaps 50 feet square, in which will be found a variety of the plants above mentioned growing luxuriantly.

The average Rapa Nuiis, however, perhaps wisely, prefers a fence ready made to building one himself, and therefore selects the standing stone walls of one or more of the old houses, which he appropriates to his purpose. There are many of these scattered over the island, particularly on the eastern half. These require but little repair to put them in order and secure against the entrance of sheep, and, although small, they amply suffice to supply the needs of the native husbandmen. Of
241 course there is no pretense of cultivation; the ground is scratched; the article planted; the rest is intrusted to the care of the omnipotent *atua*.

The soil is rich, and ancient navigators report the island covered with vegetation, and yet one could not repress the feeling of surprise, in view of the present unpromising appearance of the surface and unfavorable surroundings, on seeing how vigorously and luxuriantly everything grew within these inclosures.

LANGUAGE OF THE RAPA NUIIS.

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NAMES OF ANIMALS.

Sheep	mamoi.
Horse	hoi.
Cattle	puaka.
Sow	oru tamahine.
Boar	oru tamaroa.
Hen	eufa.
Eel	koiro.
Black sea bass	kodoti.

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Three other kinds of fish found in waters around island ..... mahori, maito, mahaki.

Limpet (*Chiton magnificus*) ..... homama (used as food).
Small univalve ..... ngingongi (used as food).
Land crab ..... pikea.
Portuguese man-of-war (*Physalia utriculus*) .... papaki (used as food).

NUMERALS.

802

1. Ka tahi.
2. Ka rua.
3. Ka toru.
4. Ka ha.
5. Ka rima.
6. Ka ono.
7. Ka hitu.
8. Ka varu.
9. Ka iva.
0. Aangburu.
10. Ka tahi te aanghuru.
11. Ka tahi te aanghuru ka tahi.
12. Ka tahi te aanghuru ka rua.
13. Ka tahi te aanghuru ka toru.
14. Ka tahi te aanghuru ka ha.
15. Ka tahi te aanghuru ka rima.

. . . .

20. Ka rua te aanghuru.
21. Ka rua te aanghuru ka tahi.
22. Ka rua te aanghuru ka rua.
23. Ka rua te aanghuru ka toru.
24. Ka rua te aanghuru ka ha.

. . . .

30. Ka toru te aanghuru.
31. Ka toru te aanghuru ka tahi.
32. Ka toru te aanghuru ka rua.
33. Ka toru te aanghuru ka toru.

. . . .

40. Ka ha te aanghuru.
41. Ka ha te aanghuru ka tahi.
42. Ka ha te aanghuru ka rua.

. . . .

50. Ka rima te aanghuru.
51. Ka rima te aanghuru ka tahi.

. . . .

60. Ka ono te aanghuru.
70. Ka hitu te aanghuru.
80. Ka varu te aanghuru.
90. Ka iva te aanghuru.
100. Ka rau te aanghuru.
101. Ka tahi te rau ma tahi.
102. Ka tahi te rau ma rua.

. . . .

200. Ka rua te rau.
201. Ka rua te rau ma tahi.

. . . .

300. Ka toru te rau.
301. Ka toru te rau ma tahi.

. . . .

500. Ka rima te rau.

. . . .

1,000. Piero.
2,000. Ka rua te piero.
3,000. Ka toru te piero.
4,000. Ka ha te piero.

. . . .

10,000. Ka mano.
100,000. Ka peku.
1,000,000. Ka ra.

. . . .

Over one million: Mingoi-ngoi.

NAMES OF PARTS OF HUMAN BODY.

192

Abdomen ..... munavu.
Ankle ..... kari-kari vae.
Anus ..... kanfa.
Arm ..... rima.
Artery ..... ua noho toto.
Back ..... tua ivi.
Beard ..... vero.
Bladder ..... taua mimi.
Blood ..... toto.
Bone ..... ivi.
Breath ..... hangu.
Buttock ..... ovo taki ovo.
Calf of leg ..... reru.
Chest ..... uma.
Chin ..... kauae.
Ear ..... taringa.
Elbow ..... twii rima.
Eye (or face) ..... mata.
Eyebrow ..... hihi.
Eyelash ..... veki-veki.
Eyelid ..... tutu-mata.
Face (or eye) ..... mata.
Fat ..... uako.
Finger ..... manga-manga.
Finger, index ..... rima tuhi henua.
Finger, middle .... roaroa te hanga.

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Finger, ring ..... rima tuhi a hana.
Finger, little ..... ko muniri ko manara.
Foot ..... vae.
Forearm ..... paopga.
Forehead ..... korne.
Hair ..... raucho.
Hand ..... rima (hence 5).
Head ..... puoko.
Heart ..... mokoikoi.
Hip ..... tipi.
Instep ..... peka-peka vae.
Intestines ..... nene-nene.
Kidney ..... makoikoi.
Knee ..... turi.
Leg ..... heru.
Lips ..... ngutu.
Liver ..... ate.
Lung ..... inanga.
Mamma ..... u.
Mustache ..... vere ngutu.
Mouth ..... haha.
Muscle ..... kiko na-na.
Nail ..... mai-kuku.
Navel ..... pito.
Neck ..... ngao.
Nipple ..... mata u (eye of trout).
Nose ..... ihu.
Nostril ..... poko-poko ihu.
Palm ..... pararaha rima.
Pancreas ..... kiko o te ivi tika.
Perineum ..... vaha takitau.
Pubes ..... puku.
Pulse ..... na nalei.
Pupil ..... arioko tutu.
Rib ..... kava-kava.
Scalp ..... kiri puoko.
Shin ..... paka.
Shoulder ..... kapu hivi.
Skin ..... kiri.
Sole of foot ..... pararaha vae-kiri vae.
Spine ..... tua papa.
Spleen ..... para.
Stomach ..... kopu mau.
Tendon ..... na-na.
Thigh ..... papa-kona.
Thumb ..... rima motua nea-nea.
Toe ..... manga-manga vae.
Toe, great ..... manga-manga tuma.
Tongue ..... arero.
Tooth ..... niho.
Vein ..... na.
Waist ..... kakari manava.
Wrist ..... kokau rima.

NAMES OF SOME OF THE RAPA NUI PLANTS.

Sea weed ..... miritonu.
Kelp ..... haropepo.
Ice-plant ..... horepo (used as food).
Lichen ..... kihi-kihi.
Gourd-vine ..... hue.
Bulrush ..... mauu.
Grass, native (bunch) ..... moku.
Milk-thistle ..... poporo-hiva.
Hard-wood tree ..... toromiro (for making idols).
Paper-mulberry, Chinese ..... mahuti.
Ash, variety of ..... marikura.
Ferns ..... kava-kava atua.
Ferns ..... noho-noho.
Ferns ..... riku.
Plantain ..... koho.
Bastard sandalwood ..... nau-nau.
Marshmallow ..... mova.
Convolvulus, pink ..... tanoa.
Leek (?), edible ..... hoko-koaho.
Brier, bearing sweet-smelling flower ..... ngaoho.
Plant with purple flower similar to lavender ..... matahiai.
Plant with pink, star-shaped flowers, like verbena; about 1 foot high; growing over entire island; brought from Chile and used as tea by natives; in eruptions ..... raau.

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Comparison of the Rapa-Nui names of thirteen common English terms with the corresponding words applied to them in the languages of other islands in the Pacific Ocean and Malay Archipelago and the Malayan Peninsula.

English.	Rapa-Nui.	Rarotonga.	Saparua.	Ceram.	Amboyna.	South Celebes.	Malay.
Fish	Ika	Ika	Ian	Ikan	Iyan	Ikan	Ikan.
Bird	Manu	Manu	Mano	Manok	Mano	Manu	Burong.
Eye	Mata	Mata	Mata	Mata	Mata	Mata	Mata.
Ear	Taringa	Taringa	Terena	Terina	Terina	Talinga	Telinga.
Hand	Rima	Rima	Rimah	Limano	Rimak	Lima	Tangan.
Foot	Vae	Vai	Ai	Ai	Ai	Oai	Kaki.
Nail (finger)	Mai-kuku		Teri	Wuku	Kuku	Kuku	Kuku.
Tooth	Niho	Nio	Nio	Nio-no	Niki	Nichi Gigi	Gigi.
Fire	Ahi	Ai	Hae	Aif	Aou	Api	Api
Water	Vai	Vai	Wai	Wai	Weyr	Awer	Ayer.
Man	Tangata	Tangata	Tumata	Tumata	Malona	Tau	Orang laki laki.
Boat	Vaka	Vaka	Tala	Waka	Haka	Sakao	Prau.
Cocoanut	Niu	Niu	Muolla	Nua	Nier	Nyoroh	Klapa.